

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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## FORESHADOWINGS.

In the summer  
Note the haunting, faint suggestion  
Of the fall;  
Each new-comer—  
First its shadow, hint, or question  
Meets us all.  
  
How completing  
To the passing salutations  
That attend  
Courteous greeting  
Are the earlier intimations  
Of a friend.  
  
Friendship loyal  
Is a slow fulfillment, sealing  
Truth long writ.  
Be it royal—  
As a joy of God's revealing,  
Infinite.

MINNIE STEBBINS SAVAGE.

Henceforth our friends can send us an ounce letter for a two cent stamp. The generosity of Uncle Samuel we hope will not increase the volubility of our UNITY contributors. Send *short* contributions to the paper, and then fill out the postal expectations in personal communications to the editors, if you please.

More interesting than any of the books that have been written about General Gordon will be his diaries, now in the presses of Houghton, Mifflin & Co., and to be published immediately. Probably no man of this century has been so recklessly over-praised and falsely estimated as this mediaeval knight of to-day, but all the more necessary is it that we all should know his true character, that we may make up our own minds why he was able to win such exaggerated favor. These diaries will reveal the man as he seemed to himself, and give us the best possible means of judging what he really was. U.

Our "Fifth Unitarian" minister, Dr. Emil G. Hirsch, is being severely criticised in orthodox Jewish circles in Philadelphia, because he "spoke his mind" in that city recently. The occasion was the celebration of the seventieth birthday of his father, Dr. Samuel Hirsch, a leader of Reform Judaism in this country, and the first advocate of Sunday services in the synagogue. Our Dr. Hirsch was orator of the day, and seems to have given great offense by the truths he told, and the manner in which he used the occasion to plead the cause of reform among people of his race and religion. The controversy

has waxed hot on both sides in the pages of the *Jewish Record* and the *American Israelite*, but the soundest word we find upon the subject is from an editorial in the latter which reads as follows: "Controversies of this nature are very spicy, but are never productive of any good; on the contrary, besides bringing us forward in an unenviable way before the public, they result in nothing but bad feeling on all sides. Now, therefore, after each side has had its say, we trust the affair will be allowed to drop, and amity reign once again."

When this paper reaches our readers the new postal regulations will have gone into effect. All one cent and two cent letters may weigh an ounce, instead of half an ounce, and whoever sends a letter to, or in, this city (or any other of over four thousand inhabitants) can secure its immediate delivery by a special messenger, by adding to the regular postage a special ten-cent stamp. And the postage on UNITY will cost us only half as much hereafter—we can, therefore, afford to send it to more people, if they will only subscribe. U.

A correspondent of *The Christian Life* advises against the use of other readings than from the Bible in the pulpit, because "a young Unitarian minister read extracts from a poet most inappropriate," and his congregation were "much offended." But why should not the young minister be rebuked for the inappropriateness rather than the biblical quality of his selection? And do not such "young men"—sometimes found with gray hairs—frequently read inappropriate biblical selections which, if they do not "offend," stupify the congregation and make dull and artificial the service?

In 1869 the Universalists of Minnesota organized a State Sunday-school Convention. For eleven years it held regular annual sessions. In 1879, in accordance with the general policy of that denomination at that time towards centralization, and in the interests of what was supposed to be "more thorough organization," the Sunday-school Society acceded to the request of the State Convention, and resigned its work into the hands of the State Universalist Convention. After six years of this experimenting, the State Convention last year asked the Sunday-school Convention to resume the work it once asked it to lay down, and this year at the recent State anniversaries held in Minneapolis the Sunday-school Convention had the first, and, judging from the report in *The Universalist*, one of the most profitable days in the week. There is a lesson here for our Unitarian brethren, who are enamored of the centralization and the nationalizing policy as a means

of either increasing the enthusiasm or enlarging the contributions of our workers. Both enthusiasm and generosity increase in proportion as the object is specific and near at hand. In spiritual warfare, as in material, the best service is rendered at short range, and the sharp-shooters are the most efficient soldiers.

An editorial note is an admirable place for one editor to inadequately state his thought, so that another editor may bring him up sharp and make the statement which the delinquent missed. The *Religio-Philosophical Journal* has rendered us such a service recently: "Truth is for all, none are unworthy of its help, none fail totally to gain benefit from it. Jesus preached to the poor and was tender to the despised magdalen. His wide compassion saw no 'unworthy' hearers of the word he spoke."

W. G. Babcock, of Boston, sends the following suggestion and request, which may call forth a reply from some of our readers. He well says, "We need truth and beauty in all our services: Three great events excite religious emotions adapted to social or public expression; birth, marriage, death. Please to suggest a better word than baptism, which implies previous impurity, and a better formula than the trinitarian one. The minister, as the mouthpiece of the parent, might say, 'We gratefully dedicate this child to a life of liberty, light and love!'"

Walter Lloyd, in *The Inquirer* for the 13th ult., protests wisely against the habit, too prevalent in this country, as in England, of regarding Channing and Parker as leaders of opposing tendencies in Unitarian ranks. Channing was no less a radical than Parker. The only difference was one of time. Indeed, when properly understood, we suspect that it will be found that Channing was the most radical and aggressive spirit of the two. To prove his position, the writer refers to Channing's discourses on "The System of Exclusion and Denunciation in Religion," "Spiritual Freedom," "Rational Religion," "The Letter on Creeds," and "The Present Age."

The larger part of the current issue of the *Literary World* is devoted to welcoming Mr. Lowell on his return from England. Just such a greeting was certainly never accorded to any other American; partly, of course, because nobody ever before thought to do what the *Literary World* has done, write to the prominent literary people and ask for contributions. If Mr. Lowell is inclined to regard it as an infliction he will find here forty stripes save one, from old friends and new, and just one-third of them from brother and sister poets, as follows: Whittier, Cranch, Rose Terry Cook, O. W. Holmes, Wm. Everett, Charlotte Bates, W. L. Shoemaker, Will Carleton, Margaret Preston, S. V. Cole, W. C. Wilkinson, Clinton Scollard and Oscar Fay Adams. Among those sending prose compliments are Samuel Longfellow, Geo. Bancroft, Drs. Bartol, Furness and Peabody, Professor Seelye, Mark Hopkins, E. C.

Stedman and R. B. Hayes. Altogether, a noble tribute to a noble man, and the *Literary World* deserves our thanks for the happy thought of bringing all these good words together. The number is worth buying and preserving.

U.

*The Overland Monthly* for June contains some interesting "Notes on the Sutro Library," the recent gift of Adolph Sutro to the city of San Francisco, from which we learn many interesting facts concerning the methods by which these sixty thousand volumes were accumulated. The early collections of some Carthusian monks in Bavaria, the fancies of some German noblemen, the pride of Spenser, Earl of Sunderland, finally find lodgment in the city of the Golden Gate, where perhaps for a thousand years to come they will tempt the Western mind in the ways of culture. "Thus revolution, misfortune and vice on one side of the world help form a library on the other." Surely "he maketh the wrath of men to praise him."

In a parish meeting of a Unitarian church in which the writer took part, a committee was appointed to take into consideration the best means for stirring up a more active life in the church. On this committee a gentleman was put who was a Jew by birth. In accepting the position he said: "It could not be wondered at that in my youth I disliked Jesus. In his name we were persecuted, looked down upon, and hated. For long years I visited upon Jesus the hate I had to those persecuting us. But I have come to see very differently. The Unitarian preaching has led me to see the beauty in his life, so that to-day I reverence him and feel that the world is to be saved by the simple teachings of Jesus. If ever the Jews are to be led to do justice to Jesus it will be through the Unitarian church.

A. W.

The *University Press*, published in Madison, Wis., in an editorial on the cramming habit among students calls attention to what, in college life, is a source of much artificiality and intellectual dishonesty; but the "Examination Papers" are fraught with a hundred fold more dangers in the public school than in the college. There they are a direct source of many physical evils, reducing the teacher's work to drudgery and haunting the life of the young child with a perpetual dread of failure and a constant anxiety about "promotion." If the college professor is competent to judge of the attainments of the students who are habitual attendants upon his classes, how much more should the public school teacher be competent to judge of the attainments of the little child to whom the power of written expression must necessarily be embryonic. The "Examination Papers" represent to-day that which most threatens the virility of our public schools, and the mental vigor, elasticity and individuality of our public school children:

"Cramming for an examination is something which should be strongly condemned. That this is quite generally done is not entirely the fault of the student. Those professors who grade

their students by their final examinations, place a premium upon this kind of superficial polish at the last moment. When the students are thus graded, the motives which lead to the practice are: To cover up a term of poor work; to pass out of a study which they take only to satisfy a course; or to get high standing. To reach these ends by such means is not for our best interest as students. To pass or condition a student upon a final examination, regardless of the kind of work he has done during the term, is to teach him to work for one thing and one only—the examination. It were better that we were given no examination at all. It seems to us, rather, that the true test of scholarship and the one by which we should be promoted or dropped, is that of daily class work. No college professor who is at all fit for his place will handle a class of seventy-five pupils, or less, for four months, without knowing what kind of work each student is doing. That professor is able at the end of a term, to grade his students with more accuracy and better judgment than the one who depends upon a final examination."

*A propos* to the "Notes on the Sutro Library" mentioned in another note we find the following reflection concerning monuments which should be widely circulated, that it may arouse serious reflection in the minds of all those who expect some day to die, and who hope when dead to

"live again  
In minds made better by their presence."

"There are many kinds of monuments. The ancient kind was commonly a pyramid or mausoleum, or some other mere pile of material—a waste heap, more or less elaborated; at its greatest magnificence only commemorating by one vast last piece of wastefulness a life itself most frequently wasted in destroying. It is only in modern times that men have conceived of memorials which should contain a principle of life within themselves; which should keep a worthy name in remembrance by the perennial usefulness of the benefaction."

In calling attention to the Browning Helps in our advertising columns we would like to remind our readers that many of the papers there advertised have an interest and value quite independent of the critical light they may throw upon the writings of the poet in question, because they are profound discussions of the great, subtle questions of life. Indeed this is the secret of the growing interest in the poetry of Robert Browning. Questions of style, erudition, and literary skill are soon subordinated in the mind of the real student of Browning to the large problems of God, man, destiny, duty. To read Robert Browning thoughtfully is to have one's religious nature aroused. It is one way of deepening spirituality by increasing one's reverence for spirit. To conceive of any antagonism between such studies and religion or religious training is to *misconceive* the whole scope and purpose of one who has long ago declared that "little else is worth study save that which pertains to the development of a soul."

The annual discussion of the "new theology" has been ushered in, duly, by the graduating exercises at Andover. The *Congregationalist*, a consistent and keenly intellectual opponent of the new theology in all its forms, and especially of the Andover variety,

announces that this year there has been a full and frank confession at Andover that the new theology was taught there. Nobody else, however, seems to know who made this frank acknowledgment, and, indeed, to the unskilled outside observer frank declarations upon any subject whatsoever do not seem to abound in the neighborhood of that theological seminary. For, notwithstanding the fact that our sympathies are all with the new theology as compared with the old, we are bound to say that it seems to us that the unconscious teaching of the institution, the trend of the seminary as a whole, is toward insincerity and the fashion of compromising with conscience.

What is the "new theology"? The *Christian Union*, in speaking of the Andover commencement, sums up the heresy as it has taken shape in that institution in the following three statements: 1. "That the final judgment takes place at the end of this world-age; i. e.: at the second coming of Christ. 2. That the acceptance or rejection of Christ is the New Testament test of character. 3. That accordingly it is justifiable to hope that he will be presented after death to those to whom he has not been presented before death." The heresy, it will be observed, is all in the third proposition, and consists in the hope that some men may be saved by having Christ preached to them in sheol, or hades, or somewhere, between death and the final judgment. Who is to be the preacher in that region is not announced, nor is there any sort of certainty that Christ will be preached there, only we are permitted to hope that such place for repentance may be found by some sick souls in the nether world. But permit an ardent student to hope so much, and there is evident danger that he may hope more, and come to believe at last that no soul will ever be cut off from opportunity of repentance and reformation. Thus the new theology appears to be admirably suited to the needs of a young man who knows that he is orthodox, and always will be, and at the same time fears that he is a Universalist.

U.

#### BEAUTIFY THE INSTANT.

This is both a secret and a result of patience. We are impatient because intent on leading the present up to something else, leaping over time, as it were, to reach a coming thing. There will be hindrances, and we become restive. But if we are intent only on the present function to be performed, which in doing is to be beautified, all things will profit us, all conditions go well with us. Is it good painting if an artist leap over the due progress and proper order of his work, to arrive at some great figure or eminent part of the picture?

Emerson names beautiful behavior the finest of the fine arts; but this conduct is intensely busy with beautifying the instant. For manners that ignore the moment in planning for the future are selfish and absent. Every occasion has its absolute rights—the morning, the meal-time, the work-time, the evening, the social-time. If each have its due, life is

artist-work. It has then the poise, order and beauty that mark a good machine, being comely in proportion, appropriate in color and harmonious in action.

If we do the present act well and take care of its special intent, not leaping to coming things, it is surprising, when those things arrive, how they fall into order; for then they have their proper place and must perforce fall into it, because other things have had their due place before.

But what if the present moment be hard, sad, painful? Then we have opportunity not to complain. There will be some bright thing. Fasten on that. If none, then this: that it might be worse. Fasten on that. If it seem the worst possible from the outside, there is still this reflection, that we may make it worse by our own way of taking it in the soul.

If we have this devotion to beautify the instant, it is a great point that we shall avoid hurry. This is merely to grow ripe beautifully. Is not one reason why so many greatest works are done late in life, that the authors have been busy gathering power by beautifying the instant? Surely waiting is a great point in living. We shall wait often and long, if we be wise, for we cannot force things if they belong not to us by nature, nor can they be withheld if they be ours. But we cannot snatch them, however they belong to us. We must wait the fullness of time. Now it is easy to wait if we take the instant as something to be beautified, that is, used to its full scope of beauty and its full span of power. It is hard to wait if we are scaling the moment to seize the future violently before it comes to hand. The perversity of materials and circumstances is a common remark. But they only seem hostile because we are trying to leap over them to something else, and they stand in the way, or are too high for the leap. But this should mean to us that we are not to leap, but to occupy ourselves with evoking the beautiful from the heap before us, or in stirring our own souls into it that the compound may be beautiful.

J. V. B.

#### UNITARIAN ORGANIZATION. II.

"Religion is a good servant but a bad master."—*Mark Patison, Oxford.*

"Is not our Christianity semi-atheistic? We have theories of sin, of justification, of apostolical succession—schemes of divinity, Protestant, Romish, semi-Romish, Anglican, Dissenting. But where is God in them all? The orthodoxy which covers our atheism must be broken through."—*Fred. Denison Maurice.*

"The mind of this age has fallen away from theology to morals. I conceive it an advance."—*Emerson.*

There is a theory very pertinaciously urged by some, that the government of the United States is atheistic. Certain theological terms are wanting in the Constitution. No matter what sentiments of freedom, justice or loyalty are embodied in it; without certain words, plainly written therein, it is altogether Christless and godless. Ought religious men to consent to live under such a government?

And yet it is the curious fact that we probably owe the Constitution in its present shape to the influence of orthodox men. Not that they framed it, but they

supported it. Its untheological form was stoutly defended by clergymen in the legislature of Massachusetts. Samuel Adams, the great Puritan commoner, was satisfied with it. And when its acceptance by the nation was celebrated in Philadelphia, "the Jewish rabbi went between two Christian ministers, to show that the new republic was founded on religious toleration."

But, while the charge of atheism is sometimes preferred against government, it is constantly brought against religions. What variation from accepted standards of belief but has received this designation? Does a man spell the name of his deity with the same letters that we do, or endow Him with the same attributes, or find in Him the same manifestations—if not, he is atheist. The first Christians were called atheists because their god was invisible. The reformers were atheists because they refused to worship the saints. Humboldt and Darwin were godless men because they did not label the natural order with the proper symbol. Locke, Hamilton and Spencer are atheistic, for have they not set up the worship of the unknowable? What is agnosticism but old atheism writ respectable? And what better are Fichte and Emerson, whose highest is only a moral ideal?

The Christian movement against ancient mythology and idolatry was an appeal from *personism* to *principles*. It was ethical, and it was in behalf of unity. It failed in the Catholic church, for the ambition for political power soon made it forget its original purpose. Christianity was enslaved by the very heathenism it went forth to convert. But this fruitful germ, so dear to philosophy and so important to civilization, could not be destroyed. The whole movement of the Reformation was another appeal from the authority of personism to that of principles. Its theological formulas, objectionable as they have come to be, written in obsolescent speech, remain to testify of the gigantic effort made by early Protestantism to state its faith in general terms, and to free itself from personal dictation.

The Unitarian movement, two hundred years later, was an attempt to reduce the worship of personism still further, and to escape from the doctrines of Protestant orthodoxy, now grown uncouth in phraseology and false to conviction. "Principles, not persons," has been the constantly growing tendency in Unitarianism. The Devil, angels, the Trinity, which, as Channing said, must be as hard to commune with "as to converse with a man of three different countenances, speaking with three different tongues," fell away: and the language which this scheme of doctrine involved was outgrown. Virtue of life began to be declared as the principal thing. "True faith," said Channing, "is essentially a moral conviction." "Jesus," said Dr. George Putnam, "had no idea of religion but as simple goodness."

No wonder a shudder ran through the churches. Another dethronement of divine personages. What could it all mean but another advance toward godlessness? And yet it was the most natural development of thought in the search after Unity, from the concrete to the abstract; from the phenomenal to the essential; from the local and limited to the

universal; from a manifold personism to the one immanent personality.

Many a creed and covenant of the churches, affected by this new movement, had to be altered. Some of them have been repeatedly changed in the last fifty years. It would be a most interesting history, if we could get at it, showing in our Unitarian fellowship a rare fidelity of conviction and an elasticity of organization never before exemplified. And the changes, we may safely say, were all in one direction—towards inclusiveness. That is, the language of the covenant, when modified, became less theological and more ethical, emphasized belief less and life more; so that in some cases not even the Catholic nor the atheist need feel himself excluded.

This was but the legitimate result of Unitarian views of human nature. "In ourselves," says Channing, "are the elements of the Divinity. I cannot but pity the man who recognizes nothing godlike in his own nature." "Neither the sneers of a worldly skepticism nor the groans of a gloomy theology disturb my faith in its godlike powers and tendencies." Two instances of this principle of faith in freedom based upon confidence in the essential integrity and religiousness of man may be here cited. They may show that those who would organize religion to-day upon the broadest basis, who would find a universal ground of faith, are not without successful precedent in the history of Unitarianism itself.

About 1825 the Divinity School was established at Cambridge to educate young men for the liberal ministry. In all other schools of the sort care was taken that whatever might be known of the views of candidates for the pulpit when they entered upon theological studies, it should be well known and exactly determined what they believed when they came out. In all other schools they were shaped to a pattern—there was no such thing as free inquiry. All were ground up in the same hopper; all came out orthodox, or they received no indorsement from the school. How was it at Cambridge, where Channing's influence was felt in molding the policy of instruction? A man's views were not tested by any profession, entering or graduating. He need not even be a member of any church.

Six years ago President Eliot states the character of this institution thus: "A school whose constitution expressly prohibits the application of any sectarian test whatever, either to teachers or to students; a school which a young man may join and pass through without committing himself to any religious organization; a school in which any one may study theology and kindred subjects with the same freedom of spirit with which he may study law, medicine or engineering in the appropriate schools.

"In the whole history of the Unitarian movement of this country I can find no public act which seems to me so certain to command the admiration and call forth the gratitude of posterity as that act of founding in a university a theological school absolutely free from test, either of opinion or practice. It was an act of prophetic faith in freedom; an act which anticipates by generations the public opinion even of educated the classes."

In 1841 the Church of the Disciples was organized in Boston by James Freeman Clarke. Speaking of its principles and methods, he has told us that "the body which conducts all the religious action has no religious basis, but a purely secular one. \* \* \* Consequently it *may* contain the infidel, the immoral and the irreligious: for infidel and irreligious men generally think it respectable to own a pew and there is no reason why they should not belong to the congregation." No doubt Mr. Clarke felt that if such men came to hear him it would be his fault if they were not benefited and led upon higher ground of thought and life. The church was plainly based upon faith in human nature as the source of religion. It was a practical indorsement of Channing's sentiment. It was Unitarianism put to its logical test—the first church known to us, organized upon a secular basis.

J. C. L.

## Contributed Articles.

### AMORIS AVARITIA.

I heard a voice moan in the dark,  
A smothered voice, as if a heart  
Articulated from the ark  
Of a lone breast.

Then carefully I drew apart,  
And listened, when I had come near,  
To catch the words, if I might hear  
What so distressed.

And soon anon the weary moan  
My sense translated to a tone,  
So that the sounds took shape and made  
Words to my ear.  
And thus they said: "So slight my need,  
So very little I do need  
To make me glad, how strange, how sad,  
It is not here!"

With pity spake I: "Nay, sad heart,  
Sad moaning voice, if 'tis so small  
A thing will make thee glad for all,  
Now tell it me.

I have some power, perhaps an art  
To compass this small thing that will  
Endue with joy and blissful fill  
Thy path for thee."

Answered the shadowed voice and said:  
"Oh, give it me, this one small shred  
Of wealth of earth, seas, heaven above—  
'Tis only this:  
A great whole love, a tender love,  
Thought, care and love to compass me  
And live around me. This would be  
My all for bliss."

"All, all!" I cried. "I thought that just  
Thou didst bemoan thee for some dust,  
Some little scattering of the wind

To make thy ease!  
Ask this, beg 'wealth of Orm-and Ind,'  
Beseech the treasures over-decked  
In all the vessels ever wrecked  
In all the seas;

"Ask me rocs' eggs to wheel thy car,  
Or eagle's beak to bring a star,  
Or griffin-guarded books that wake  
Arabian wiles;  
Ask Hecla's fire or Kashmir snow,  
To make thee ear-drops that shall glow  
With flame around clear pearls, and shake  
Upon thy smiles;

"A mountain, ocean, iceberg ask,  
And all the furs that swim or bask;  
Call mammoths from their fossil pales  
For ivory bone;  
Ask birds-of-paradise, and scrolled  
Orchids that fly like birds, and gold,  
Bronze, ruby, green ophidian scales  
By Amazon!

"Why these are dust, not hard to give,  
Little to ask. If thou wilt live  
But long enough, around thy feet  
I'll heap these things.  
But love! a heart! a true heart's heat!  
Love living round thee, and love's lone  
Thoughts ever trembling on thine own  
Like sound on strings,—

"Like sound on strings, where each to each  
Belongs, nor e'er dissover may  
When either wakes!—tis heaven! Dost know  
Thou askest heaven?  
Oh, fall upon thy knees; beseech  
Forgiveness for thine avarice. Pray  
To offer up thy pain, and go  
Confessed and shriven."

JAMES VILA BLAKE.

#### PATRIOTISM.

(From a Discourse on "Reverence," by James H. West, Geneva, Ill.)

Reverence—worship—admiration—is inborn in human nature, and manifests itself in many ways.

There is a reverence for country—an up-welling, fervent love for the land of one's birth or adoption; a devotion to her laws and institutions; a desire for her welfare. Such reverence is patriotism. And, however manifested, whether in general—that is, for one's country at large; or in particular—that is, for one's own state or city, true patriotism is one of the most exalting emotions in man's nature.

In these "degenerate times," as many earnest onlookers have come to speak of the present era, it would seem often that there is not much true patriotism extant. A mad, selfish struggle for place, for power, and above all for profit—this is politics to-

day, irrespective of party. So, at least, it oftentimes seems, I say. Under the stress of public doings in general, during the past ten or fifteen years, we are led to wonder if contemporary statesmen have any appreciation whatever—indeed, the slightest consciousness—of the intellectual and spiritual exaltation which is evermore the accompaniment of *disinterested* desire and labor for one's country, or for mankind as a whole. And wondering thus, we often have cause to fear that they have not. It was Goldsmith who wrote—

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay."

Notwithstanding all contemporary insipidness, however; notwithstanding all current apathy, and double-dealing, and time-serving, we have the courage and the faith to look forward to a year, possibly in our own day, when the Federation of these American States shall again be able to boast of the breadth, the power, the liberality, and the humanity, of its *statesmen*, as well as of its numerical and monetary prosperity. For, new and mighty themes,—of a social and cosmopolitan nature,—are knocking now at the doors of every state legislature and national congress over the globe; here in the United States, and notably in England, Germany and Russia; and soon these themes will be heard *within* the doors. When within, they must needs be met seriously and earnestly. Those times will again be "times that try men's souls." Government will not be simply child's play then, nor will there be any place or time for mere trickery and thieving. Men's consciences, and all their higher, nobler emotions, will be aroused.

That time to which we look forward—when the leaders in government shall be no longer mere political tricksters, but hopeful, ingenuous *statesmen* again—would be speedily present; would be present *now*, could men but see, as Lord Bolingbroke saw, the moral glory of unselfish, broad patriotism. Said Bolingbroke: "Neither Montaigne in writing his essays, nor Descartes in building new worlds, nor Burnet in framing an antediluvian earth, nor even Newton, in discovering and establishing the true laws of nature on experiment and a sublime geometry, felt more intellectual joy than he feels who is a real patriot; who bends all the force of his understanding, and directs all his thoughts and actions, to the good of his country."

Men to-day, it is said, seek only self-gratification. Is this so? Is it simply self-gratification that men most seek? Well, under one restriction, so be it! So be it, if only they seek the *highest* self-gratification—if only they learn "the luxury of doing good." What is the sordid, merely sensuous "gratification" of gold, or of mere party power, in comparison with the "gratification" of intellectual and moral exaltation! Men, however, are content, generally, with low things; with simple gratifications of the flesh; pandering only to mere temporal "comfort." Few dwell on the heights,—and reverence is ever lofty.

I find men, at times, who, in this matter of the world's present politics, and especially in the matter of our own American politics, are deceiving themselves by saying: "Yes, but we note that the present

times are times of peace. No absorbing idea, no mighty thought, is before the people. We are confident that if urgent need should arise, men would be found in our midst equal to all our necessities. 'Village Hampdens' are all about us, unrecognized. It is the occasion that makes the man; and should the occasion in our own case arise, the men would step forth." There is some modicum of truth in parts of this reasoning, perhaps. For instance, if the occasion does not indeed always make the man, it calls forth energy and purposeful power, which never else would have found scope for action. But I tell you, friends, although I feel that we can indeed trust for our country's future; although, relying on our knowledge of this nation's experience and ability in the past, we can have faith in her continued supremacy,—there are thrilling, momentous opportunities and occasions *now* all about us in this land, which men might seize upon, but which they are passing by; which, if they see, they scorn—yet which, scorned and passed by too long, will bring bloodshed and social disaster into our midst. Secularism, *now*, is breathing all about us; the woe of intemperance is rousing thousands to a determination never before equaled in the world's history; the contest between laborers and capitalists—between the very rich and the very poor—is every year waxing fiercer and fiercer.

While the score of mighty social problems that press upon this land to-day are crying for solution, what are our "statesmen" doing? They are dickering in offices. They are plotting for legal onsets on a plentious treasury. And that is all!

True statesmanship? Real patriotism? Real reverence for country, and desire that before the world she shall stand forth supreme on the side of justice, and freedom, and temperance, and good-will? Where shall we look for such to-day? Real reverence results in action. Otherwise, "reverence" (so called) is but a mockery. That is not reverence which is of no avail. Let us at least, friends, in these social and national matters, be earnest so far as our little influence goes, and stand always on the side of right, speaking our true word.

#### APPRECIATION.

Whose heart by love was never quickened,  
Whose eyes were never dim with grief,  
No words can teach the holy passion  
Nor give his heavy heart relief;  
To know the beauty of the poet's thought  
A soul as beautiful must first be brought.

W.M. S. LORD.

A GERMAN missionary society is reported as undertaking to christianize Japan by instructing its missionaries first to acquaint themselves with the religion now in the country. If all missionaries began in that way the world would move along more rapidly toward that universal religion, which brings "Freedom, Fellowship and Character" into all lands.

#### The Study Table.

A DARING FAITH, and Other Sermons. By John W. Chadwick. With the force and temper of Mr. Chadwick's sermons we have been long familiar, but never before have they appeared in quite so attractive a form as now. One recalls the classical criticism of sermons, that they are among the most impermanent productions of literature, and asks whether in this case it can hold true,—whether this fruit of so much conscientious labor, so much sober and earnest thinking is itself destined to become one of the great company of "Dead Works" spoken of in this book. For of "Dead Works" the author was forcibly impressed when at the Divinity School in Cambridge he saw the twenty thousand dusty volumes of theology, "so dead that a door nail in comparison would be riotously gay." With some of these twenty thousand the deadness has become still more serious, for, if we mistake not, there are at present in that library only about eighteen thousand volumes. We can only trust that the same foreshortening does not await the sixteen vigorous and poetic sermons included in the present issue.

Mr. Chadwick, in his sermons, is almost always under the leadership of the highest themes. "The Idea of a Church," "The Cloud of Witnesses," "The Light of Life," "Man's Unity with God," are samples of his touch. Moreover in the development of the themes, one is sure of another leadership, under which the author is glad to enroll himself, the most reliable, scientific, and comprehensive thought of the day, and still another and completing leadership, the loftiest poetry—a householder bringing forth from his treasure things new and old. With the discipline of the best criticism, with the grounding of the deeper metaphysic, and with the insight of one to whom poetry is the habitual feeling of the heart, the author is certainly a power among thinking people. He has the *defects of his qualities*. There is sometimes an over lusciousness of expression. There is sometimes a touch of mechanism, as when three out of the second series of eight sermons begin with a bald allusion to the fourth gospel. There is even some noise and a glorying in the Lord. But these things are not mortal and serve not to dim in our ears the manly ringing voice that sounds along the words, hardly less strong than when for the first time they went to waiting ears and to waiting hearts, prolonging themselves into a hymn of the soul and translating themselves into a vision of peace. [Geo. H. Ellis, Boston, \$1.00.] JOHN TUNIS.

BIRDS IN THE BUSH. By Bradford Torrey. We have here a work which supplements "Talks Afield," published by the same firm. Mr. Torrey belongs to the increasing class of writers, among whom John Burroughs and Olive Thorne Miller stand conspicuous, who give themselves up to a faithful, sympathetic study and interpretation of nature. The author writes in a pleasing manner, and his book is full of useful and interesting information. [Houghton, Mifflin & Co., Boston. \$1.25.] W.

## UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY  
 THE COLEGROVE BOOK CO., 135 WABASH AVE., CHICAGO.  
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CHICAGO, SATURDAY, JULY 4, 1885.

MOZOOMDAR has started a new magazine in Calcutta called *The Interpreter*.

THE Jackson (Mich.) church has called for a year the Rev. Chas. F. Elliott as its pastor.

MRS. J. T. SUNDERLAND recently occupied acceptably the Universalist pulpit at Oak Park, near this city.

PROF. SWING says in *The Current* that the road of evolution has become "quite a thoroughfare for preachers."

THE daily *Democrat*, of Grand Rapids, presented an excellent report of the late Michigan Unitarian Conference meeting.

THE *Current*, with the issue of June 27, completed its third volume. It continues to be the most commendable in appearance and the most admirable in the manner of its editorial work of all the weeklies.

"I LIKE UNITY more than ever. 'The Creed of Life,' [published in the issue of April 18,] is the best poem yet, and UNITY would have demonstrated its right to live by printing that alone of all its many good things."

THE *Spectator* calls Victor Hugo "a Unitarian Protestant by conviction," and the *Christian Life* quotes him as once saying: "Thank God! we can pray to Him without belief in the Pope, and we can go to heaven without passing through the church."

BELFORD, CLARKE & Co. have in press, and will shortly publish, a book entitled "Legends and Superstitions of the Sea and Sailors in All Lands and Times." Mr. Fletcher S. Bassett, a retired officer of the United States navy, is the author of this interesting work, which will occupy a field that has hitherto

been vacant. The title originally proposed by the author, as we happen to know, was "Folk Lore of the Sea," and it seems to us a mistake to have changed it. The book itself, however, will be equally fascinating to all who take it up.

THE Unitarians of England are now going to have a "Headquarters Building." A subscription list is well under way toward the securing of "Essex Hall," at a cost of £23,000. This property was set apart by the venerated Lindsay over a hundred years ago to be used "from time to time forever hereafter for the public worship of Almighty God."

THE offer to send the "Household Primer," post paid, on receipt of a two cent stamp, has brought so many orders to Messrs. D. Lothrop & Co., Boston, that none of the stories of the wonderful sale of Webster's Spelling Book will equal the sale of this new Primer. Immense editions are in press so that all orders are promptly filled.

"THE Cellar, Garret and Gutter Brigade" is the title of a division of the Salvation Army recently organized in London. It may turn out that this is not so barren a field for more scientific cultivation, as it is generally supposed to be. The "scums" of society, like the "scums" of nature, may be planted thick with the germs of a most interesting life.

UNITARIANISM is conducive to clear consciences. A clear conscience is conducive to sound sleep. Sound sleepers encourage burglars. Witness to the above. The sleeping rooms of the pastor of the Unitarian church at Detroit were recently entered in the night by burglars, and money, gold watches, etc., purloined to the value of seven hundred dollars. Moral: Unitarian ministers should fasten down their windows before retiring, or else espouse a religion less conducive to serenity and faith.

EDITOR OF UNITY.—Your "Problems in Architecture" exceed Solomon's as much as your religious ideas surpass his. My sincere desire is that you shall "see of the travail of your soul and be satisfied." Please place the inclosed to my credit for UNITY, revised and doubly improved—place me on the strict congregation plan of Freedom, Fellowship and CHARACTER in religion. The element of pure air to the making of this June earth a place fit to live in, is as is Unitarianism (as I perceive it) to the religions among which we live, move and have our being; permeated as they have been and modified by it, they are becoming quite decent, if we except the Talmage and Cook stripe. I am still driving away at whisky—through Prohibition—but would like something more quiet. Yours for truth's advance.

S. B. LOOMIS.

LONE ROCK, WIS., June 18, 1885.

IN the *Current* (June 20 and 27) is an article on "Names" from the pen of Frank C. Haddock. One can almost imagine he is reading an unpublished essay of Emerson's, it is so in keeping with the thought and style of the Concord philosopher. The following is an extract: "Let men, therefore, revere their own names with their own personality. Every individual has an eternal right to a place and a name. The

emphasis of this right creates history. Names are the divisions, landmarks, of historic development. If I know names I know events, for the one set are the signs of the other. By what other process may men keep wide the long converging lines of the past? But a little time ago Lincoln; then Washington; then Cromwell; then William the Conqueror; then Charlemagne; then Rome, Greece, Moses, Abraham. This is the poetry of time. So do its lines fall into colossal rhyme, and in its ruins and in its progress this 'greatest of poets,' taciturn but oracular, unfolds the growing revelation of life." A number of such essays as this on "Names" would do much toward emphasizing the name Haddock, and giving it a marked personality.

W. S. L.

THE Chicago Woman's Unitarian Association with characteristic forehandedness is already out with a programme and directory for the season of 1885-6, copies of which can doubtless be obtained by those interested by addressing the secretary, Mrs. C. G. Thomas, 3800 Langley Avenue. We give below the date, place of meeting, leader and topic for each meeting. At the beginning of each meeting, fifteen minutes will be devoted to current religious events of the month, in charge of Mrs. C. P. Woolley.

September 24.—Church of the Messiah. Mrs. W. C. Dow, "Older Boys and Girls in Sunday-school and Church."

October 29.—All Souls Church. Mrs. M. C. Remick, "Compulsory Education."

November 19.—Third Church. Mrs. E. A. West, "Money-making Entertainments in the Church."

January 28.—Unity Church. Mrs. J. A. Roche, "Training of the Affections."

February 25.—Church of the Messiah. Mrs. S. C. Ll. Jones, "Co-education of Husband and Wife."

March 25.—Third Church. Mrs. W. E. Furness, "Reading for the Young."

April 24.—All Souls Church. Mrs. E. I. Galvin, "Poets of the Liberal Faith. No. 2. Whittier."

May 27.—Unity Church. Miss F. LeBaron, Letters of greeting. Election of officers.

#### THE MICHIGAN CONFERENCE.

The Spring meeting of the Michigan Conference was held in Grand Rapids on the 23d, 24th, and 25th days of June, in the First Congregational Church of the city. The conference was opened Tuesday evening by Rev. M. J. Savage, of Boston. Mr. Savage chose as his subject, "The change of front of the Universe, or religion as affected by modern knowledge." Every religion was founded on a theory of the Universe. The old religions [more properly theologies] were founded on the old theories of the Universe. When these old theories have been exploded, the foundations are taken from under the old theologies. The large theory of evolution, which gives us a great universe, calls for a large theology. It is this large theology which the Unitarian church is now trying to put before the people. It changes our ideas of God, of man, of destiny, of salvation.

On Wednesday, at 9 A. M., a devotional meeting was led by the Rev. Chas. F. Elliott, of Jackson. The president of the Conference took the chair promptly at 10 o'clock, and the business session of the Conference began. After the reading of the minutes of the last meeting by Secretary Sunderland, and also of the Treasurer's report, the Conference

listened to a paper from Rev. T. B. Forbush: "Is there need of a gospel to-day?" There is. Is the Unitarian gospel a satisfying one? It is. What is the Unitarian gospel? 1st: It announces spiritual and intellectual freedom. 2d: Teaches man is to grow. 3d: It is a gospel of broadest spiritual fellowship. 4th: It takes all the dread out of man's relationship to God. 5th: It inspires man with confidence, not only for time but eternity. In a word, it makes man feel at home in this universe as in his father's house where he is to live in freedom and fellowship, and grow into noble manhood."

Rev. David Utter, of Chicago, followed with a few remarks, in which he said we must not expect, with even this great gospel which Mr. Forbush outlined, to conquer the world at once. Mr. Sunderland followed, earnestly urging that we are not only seekers after truth, but have found certain truths which have helped us. Others joined in the discussion, some pleading for a more practical turn to our gospel than we had given it, urging that we take up temperance, prison reform, etc., etc. Others wondered whether it was wise to have these different gospels — Unitarian, Universalist, and Congregational gospels. There is one gospel—humanity's. The discussion was joined in by Universalist brethren, and also by Rabbi Cohn of Grand Rapids.

At the afternoon session, Mr. Savage read a paper on "Is a Scientific Basis of Religion possible?" Mr. Snyder, Mr. Connor, Mr. Walkley and others, took part in the discussion which followed.

In the evening, the first paper on "The Unitarian Conception of God" was read by Rev. Albert Walkley. His points were that our thought of God comes from emotion; it is an explanation of an emotion in us. When it becomes an idea it is indefinite and must remain so ever. And this because it is an idea in process of development to perfection. Rev. Mr. Utter spoke of man, not as a fallen but an imperfect being who was to grow into righteousness, which was salvation. The Rev. Mr Reynolds spoke about the Good Life, which was summed up in the words integrity and salvation—*i.e.*, health of body, mind and soul.

The Thursday morning session was better attended than anticipated, and was one of the most practical of the meetings. The subject "How to Propagate Unitarianism," was spoken to by many. Rev. Mr. Reynolds urged that we make each society a missionary body; that we all give more than we do. He spoke of the work of tract distribution, and urged the systematic use of the same. Mr. Forbush urged deep, careful work. Mrs. Sunderland, speaking to the women, asked them to fit themselves as workers in the work. Mr. Walkley gave a report of the work done by him in the State. Mr. Connor spoke of the importance of good work at the university towns, and also urged sending men to large places and paying their expenses for a time. At this session the Committee on Resolutions reported, and with this a most earnest conference adjourned. The Congregational church, in which the conference was held, has the thanks of all Unitarians for their Christian courtesy. The people of Grand Rapids turned out nobly to the meetings, giving the speakers cultured and thoughtful audiences.

A. W.

## Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

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### CHICAGO CALENDAR.

#### ALL SOULS CHURCH.

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Sunday, July 5, the pastor will preach at the usual hour; subject, "The Book of Remembrance."

No further Sunday services will be held until the first week in September.

#### CHURCH OF THE MESSIAH.

Cor. Michigan ave. and Twenty-third st. Minister, Rev. David Utter. Residence, 13 Twenty-second street.

The Church will be closed until Sept. 6.

#### UNITY CHURCH.

Cor. Dearborn ave. and Walton place. Minister, Rev. George Batchelor. Residence, 24 Wisconsin st. Sunday, July 5, Mr. Batchelor will preach at 10:45, morning; subject, "The Nation." No service after next Sunday.

#### THIRD UNITARIAN CHURCH.

Cor. Monroe and Laflin sts. Minister, Rev. James Vila Blake. Residence, 208½ Warren ave. VACATION.

#### MISCELLANEOUS.

**A**N INDEX TO VOLUMES XIII AND XIV of UNITY has been prepared and will be sent to any address on receipt of a two cent stamp. Address this office.

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## HELPS TO THE STUDY OF BROWNING.

The undersigned has on hand a limited number of the following papers read at different sessions of the Browning Society, London. These were put into pamphlet form previous to their appearance in the regularly collected form of the "Browning Society Papers." Orders cannot be filled when present supply is exhausted. In ordering, state second choice in case supply of first choice be exhausted. Any of them sent postpaid on receipt of 10 cents per pamphlet.

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11. **The Religious Teachings of Browning.** By DOROTHEA BEALE.
12. **An Account of "Abt Vogler."** By Miss ELEANOR MARX.
13. **Conscience and Art in Browning.** By Prof. E. JOHNSON.
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16. **One Aspect of Browning's Villains.** By Miss E. D. WEST.
17. **Browning's Poems on God and Immortality, Bearing on Life Here.** By W.M. F. REVELL.
18. **"James Lee's Wife."** By Rev. H. T. BULKELEY.
19. **"Abt Vogler."** By Mrs. TURNBULL.
20. **"Caliban" upon "Setebos."** By J. COTTON MORRISON.
21. **Is Browning Dramatic?** By ARTHUR SYMONDS.
22. **On "Mr Sludge, the Medium."** By EDWIN JOHNSON, M.A.
23. **Browning as a Scientific Poet.** By Dr. EDWARD BERDOE.

Also the "MONTHLY ABSTRACTS OF THE PROCEEDINGS OF THE BROWNING SOCIETY," London, for some twenty different meetings. These "Abstracts" are all interesting and some of them very valuable to the Browning student. Complete files cannot be made out, but will fill any orders for such as are left on hand at the rate of 5 cents each.

All the above "Papers" and "Abstracts," with others, are collected in the "BROWNING SOCIETY PAPERS" of which there are now five "Parts," and also two "ILLUSTRATIONS TO BROWNING'S POEMS," containing photographs of "Fra Lippo Lippi's Coronation of the Virgin," "Andrea del Sarto and His Wife," by the artist himself; Guercino's "The Child and the Angel," a portrait of Robert Browning, etc. These "Papers" and "Illustrations" can be obtained by non-members at the rate of \$2.00 per Part.

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Correspondence concerning the organization of Browning Clubs solicited. Occasional engagements to give Browning conversations will be made.

**JENKIN LLOYD JONES,**

Local Secretary London Browning Society,

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